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The SPECTATOR.

——*Solemque ſuum, ſua ſidera norunt.* Virg.

WEDNESDAY, *September* 29. 1714.

I Have always taken a particular Pleaſure in examining the Opinions which Men of different Religions, different Ages, and different Countries, have entertained concerning the Immortality of the Soul, and the State of Happineſs which they promiſe themſelves in another World. For whatever Prejudices and Errors human Nature lies under, we find that either Reaſon, or Tradition from our firſt Parents, has diſcovered to all People ſomething in theſe great Points which bears Analogy to Truth, and to the Doctrines opened to us by Divine Revelation. I was lately diſcourſing on this Subject with a learned Perſon who has been very much converſant among the Inhabitants of the more Weſtern Parts of *Africk*. Upon his converſing with ſeveral in that Country, he tells me that their Notion of Heaven or of a future State of Happineſs is this, That every thing we there wiſh for will immediately preſent it ſelf to us. We find, ſay they, our Souls are of ſuch a Nature that they require Variety, and are not capable of being always delighted with the ſame Objects. The Supreme Being therefore, in Compliance with this Taſte of Happineſs which he has planted in the Soul of Man, will raiſe up from time to time, ſay they, every Gratification which it is in the Humour to be pleaſed with. If we wiſh to be in Groves or Bowers, among running Streams or Falls of Water, we ſhall immediately find our ſelves in the midſt of ſuch a Scene as we deſire. If we would be entertained with Muſick, and the Melody of Sounds, the Conſort riſes upon our Wiſh, and the whole Region about us is filled with Harmony. In ſhort, every Deſire will be followed by Fruition, and whatever a Man's Inclination directs him to, will be preſent with him. Nor is it material whether the Supreme Power creates in Conformity to our Wiſhes, or whether he only produces ſuch a Change in our Imagination, as makes us believe our ſelves converſant among thoſe Scenes which delight us. Our Happineſs will be the ſame, whether it proceed from external Objects, or from the Impreſſions of the Deity upon our own private Fancies. This is the Account which I have received from my learned Friend. Notwithſtanding this Syſtem of Belief be in general very chimerical and viſionary, there is ſomething ſublime in its manner of conſidering the Influence of a Divine Being on a Human Soul. It has alſo, like moſt other Opinions of the Heathen World upon theſe important Points, it has, I ſay, its Foundation in Truth, as it ſuppoſes the Souls of good Men after this Life to be in a State of perfect Happineſs, that in this State there will be no barren Hopes, nor fruitleſs Wiſhes, and that we ſhall enjoy every thing we can deſire. But the particular Circumſtance which I am moſt pleaſed with in this Scheme, and which ariſes from a juſt Reflexion upon Human Nature, is that Variety of Pleaſures which it ſuppoſes the Souls of good Men will be poſſeſſed of in another World. This I think highly probable, from the Dictates both of Reaſon and Revelation. The Soul conſiſts of many Faculties, as the Underſtanding, and the Will, with all the Senſes both outward and inward; or to ſpeak more Philoſophically, the Soul can exert herſelf in many different ways of Action: She can underſtand, will, imagine, ſee, and hear, love, and diſcourſe, and apply herſelf to many other the like Exerciſes of different Kinds and Natures; but what is more to be conſidered, the Soul is capable of receiving a moſt exquiſite Pleaſure and Satisfaction from the Exerciſe of any of theſe its Powers, when they are gratified with their proper Objects; ſhe can be entirely happy by the Satisfaction of the Memory, the Sight, the Hearing, or any other Mode of Perception. Every Faculty is as a diſtinct Taſte in the Mind, and hath Objects accommodated to its proper Reliſh. Doctor *Tillotſon* ſomewhere ſays, that he will not preſume to determine in what conſiſts the Happineſs of the Bleſt, becauſe God Almighty is capable of making the Soul happy by Ten Thouſand different ways. Beſides thoſe ſeveral Avenues to Pleaſure which the Soul is endowed with in this Life; it is not impoſſible, according to the Opinions of many eminent Divines, but there may be new Faculties in the Souls of good Men made perfect, as well as new Senſes in their glorified Bodies. This we are ſure of, that there will be new Objects offered to all thoſe Faculties which are eſſential to us.

We are likewiſe to take Notice that every particular Faculty is capable of being employed on a very great Variety of Objects. The Underſtanding, for Example, may be happy in the Contemplation of Moral, Natural, Mathematical, and other kinds of Truth. The Memory likewiſe may turn it ſelf to an infinite Multitude of Objects, eſpecially when the Soul ſhall have paſſed through the Space of many Millions of Years, and ſhall reflect with Pleaſure on the Days of Eternity. Every other Faculty may be conſidered in the ſame Extent.

We cannot queſtion but that the Happineſs of a Soul will be adequate to its Nature, and that it is not endowed with any Faculties which are to lie uſeleſs and unemploy'd. The Happineſs is to be the Happineſs of the whole Man, and we may eaſily conceive to our ſelves the Happineſs of the Soul, whilſt any one of its Faculties is in the Fruition of its chief Good. The Happineſs may be of a more exalted Nature in Proportion as the Faculty employ'd is ſo, but as the whole Soul acts in the Exertion of any of its particular Powers, the whole

whole Soul is happy in the Pleaſure which ariſes from any of its particular Acts. For notwithſtanding, as has been before hinted, and as it has been taken Notice of by one of the greateſt modern Philoſophers, we divide the Soul into ſeveral Powers and Faculties, there is no ſuch Diviſion in the Soul it ſelf, ſince it is the whole Soul that remembers, underſtands, wills, or imagines. Our manner of conſidering the Memory, Underſtanding, Will, Imagination, and the like Faculties, is for the better enabling us to expreſs our ſelves in ſuch abſtracted Subjects of Speculation, not that there is any ſuch Diviſion in the Soul it ſelf.

Seeing then that the Soul has many different Faculties, or in other Words, many different ways of acting; that it can be intenſely pleaſed, or made happy by all theſe different Faculties, or ways of acting; that it may be endowed with ſeveral latent Faculties, which it is not at preſent in a Condition to exert; that we cannot believe the Soul is endowed with any Faculty which is of no Uſe to it; that whenever any one of theſe Faculties is tranſcendently pleaſed, the Soul is in a State of Happineſs; and in the laſt Place, conſidering that the Happineſs of another World is to be the Happineſs of the whole Man; Who can queſtion but that there is an infinite Variety in thoſe Pleaſures we are ſpeaking of; and that this Fulneſs of Joy will be made up of all thoſe Pleaſures which the Nature of the Soul is capable of receiving?

We ſhall be the more confirmed in this Doctrine, if we obſerve the Nature of Variety, with regard to the Mind of Man. The Soul does not care to be always in the ſame bent. The Faculties relieve one another by Turns, and receive an Additional Pleaſure from the Novelty of thoſe Objects, about which they are converſant.

Revelation likewiſe very much confirms this Notion, under the different Views which it gives us of our future Happineſs. In the Deſcription of the Throne of God, it repreſents to us all thoſe Objects which are able to gratify the Senſes and Imagination. In very many places it intimates to us all the Happineſs which the Underſtanding can poſſibly receive in that State, where all Things ſhall be revealed to us, and we ſhall know, even as we are known; the Raptures of Devotion, of Divine Love, the Pleaſure of converſing with our Bleſſed Saviour, with an innumerable Hoſt of Angels, and with the Spirits of juſt Men made Perfect, are likewiſe revealed to us in ſeveral Parts of the Holy Writings. There are alſo mentioned thoſe Hierarchies, or Governments, in which the Bleſt ſhall be ranged one above another, and in which we may be ſure a great Part of our Happineſs will likewiſe conſiſt; for it will not be there as in this World, where every one is aiming at Power and Superiority; but on the contrary, every one will find that Station the moſt proper for him in which he is placed, and will probably think that he could not have been ſo happy in any other Station. Theſe, and many other Particulars, are marked in Divine Revelation, as the ſeveral Ingredients of our Happineſs in Heaven, which all imply ſuch a Variety of Joys, and ſuch a Gratification of the Soul in all its different Faculties, as I have been here mentioning.

Some of the Rabbins tell us, that the Cherubims are a Set of Angels who know moſt, and the Seraphims a Set of Angels who love moſt. Whether this Diſtinction be not altogether Imaginary, I ſhall not here examin; but it is highly probable that among the Spirits of good Men, there may be ſome who will be more pleaſed with the Employment of one Faculty than of another, and this perhaps according to thoſe innocent and virtuous Habits or Inclinations, which have here taken the deepeſt Root.

I might here apply this Conſideration to the Spirits of wicked Men, with Relation to the Pain which they ſhall ſuffer in every one of their Faculties, and the reſpective Miſeries which ſhall be appropriated to each Faculty in Particular. But leaving this to the Reflection of my Readers, I ſhall conclude, with obſerving how we ought to be thankful to our great Creator, and rejoice in the Being which he has beſtowed upon us, for having made the Soul ſuſceptible of Pleaſure by ſo many different Ways. We ſee by what a Variety of Paſſages, Joy and Gladneſs may enter into the Thoughts of Man. How wonderfully a humane Spirit is framed, to imbibe its proper Satisfactions, and taſte the Goodneſs of its Creator. We may therefore look into our ſelves with Rapture and Amazement, and cannot ſufficiently expreſs our Gratitude to him, who has encompaſſed us with ſuch a Profuſion of Bleſſings, and opened in us ſo many Capacities of enjoying them.

There cannot be a ſtronger Argument that God has deſigned us for a State of future Happineſs, and for that Heaven which he has revealed to us, than that he has thus naturally qualified the Soul for it, and made it a Being capable of receiving ſo much Bliſs. He would never have made ſuch Faculties in vain, and have endowed us with Powers that were not to be exerted on ſuch Objects as are ſuited to them. It is very manifeſt by the inward Frame and Conſtitution of our Minds, that he has adapted them to an infinite Variety of Pleaſures and Gratifications, which are not to be met with in this Life. We ſhould therefore at all times take Care that we do not diſappoint this his gracious Purpoſe and Intention towards us, and make thoſe Faculties which he formed as ſo many Qualifications for Happineſs and Rewards, to be the Inſtruments of Pain and Puniſhment.

ADVERTISEMENTS.

John Hellier, Merchant, gives Notice, that in a Vault under St. James's Market, all Perſons may be aſſured to be ſerved with Wines, Neat, and Natural, as Imported, at the Prices following, viz. Red and White Oporto Wines, and Cask Chianti Florence Wine, at 6s. per Gallon; Canary 2s. per Quart; Carcavella, Mountain, and Rhenish at 2s. per Quart, or 7s. 6d. per Gallon; beſt Malmſey Madera at 2s. 6d. per Quart, or 9s. per Gallon; French Wines at 2s. 3d. per Quart, and the better ſorts at 2s. 6d. and 3s. per Quart; or 3l. and 9s. 6d. per Plask. Good Allowance in all theſe Wines by the Hogſhead. N. B. To prevent any Impoſition, or Miſtake of the Vault, (which hath ſometimes happened) printed Receipts will be given for Money received there, to any one demanding it. There are Fires, and good Accommodation for drinking there.

For all the Indiſpoſitions of the Stomach, and Impurities of the Blood; for the Scurvy, and all its Attendants; to create an Appetite, and help Digeſtion; to prevent Infection from contagious Air or Diſeaſes; and to keep the Body in a due State of Health and Vigour, &c. Dr. Stoughton's great Cordial Elixir excells any one Preparation in the World. 'Tis now famous throughout Europe; and is ſold in moſt Cities and great Towns thereof, and taken to Sea by moſt that go. And being ſuch a pleaſant and agreeable Bitter, moſt Gentlemen drink it in Wine, Ladies in Tea, &c. And is of ſuch Uſe to perfect the Digeſtion a or 3 Hours after Dinner, and create a freſh Appetite, ſuppreſs Vapours, and raiſe the Spirits when dull and low, that few Ladies drink Tea in an Afternoon without theſe Drops in it, 8 or 10 whereof, dropt upon the Sugar firſt, to each Diſh, is enough. Prepared only by him at his Houſe in Bartholomew-Lane near the Royal-Exchange, London, he having Her late Majeſty's moſt gracious Letters Patents for the ſole making thereof. 'Tis ſo great a cleanſer of the Blood and expeller of Wind, that Hundreds have been cured of Agues and Chollick by this Elixir only, taken as the Bills direct, being in French Dutch and Spaniſh, as well as Engliſh: And 'tis deſired they may be carefully read over and obſerved.

A Tradeſman near the Seven Dials having had the ſecret Diſeaſe ſo terribly upon him for above two Years, that he was almoſt weary of his Life; and receiving no Benefit from Perſons who undertook his Cure, was at laſt perfectly cured by only 3 little Doſes (each no bigger than a Pea) of the Specifick Remedy mentioned in The Practical Scheme of the Secret Diſeaſe, which is given gratis to any one that will but ask for it, at Mr. Lovell's, a Toy ſhop, at the Patten againſt Suffolk-ſtreet End near Charing Croſs; and at Mr. Garway's, at the Royal-Exchange near Cornhill: By which any Perſon may privately cure themſelves in a Day or two, without Slip-ſlops, or Phyſick, Confinement, or telling their Caſe to any one. He continues as well as ever he was in his Life, and 'tis now a conſiderable time ſince. This he is not only willing to declare, or even, were it required, to make Oath of, but conſents that Mr. Lovell may direct any Gentleman to him that deſires to be ſatisfied of the Truth of it.

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